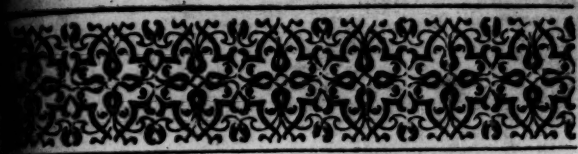


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CERTAINE
Considerations tou-
ching the better pa-
cification and Edification of the
Church of England:

Dedicated to his most Excellent
Maestie.



Roberts.



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CONFIDENTIAL

Church of England:

Belonged to his most excellent church
Mistic.

1894

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CERTAINE CONSIDERATIONS

touching the better pacification,
and Edification of the Church of
England: Dedicated to his most ex-
cellent Maieslie.



He Vnitie of your Church,
(*Excellent Soueraigne*) is a
thing no lesse precious,
than the Vnion of your
Kingdomes, being both
Works wherein your hap-
pinesse may contend with
your worthinesse. Hauing

therefore presumed not without your Maiesties
gracious acceptation, to say somewhat of the one,
I am the more encouraged not to bee silent in the
other; the rather, because it is an Argument that I
haue trauelled heretofore: But *Salomon* commen-

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derth a word spoken in season; and as our Sauour (speaking of the discerning of seasons) saith, *When you see a cloud rising in the West, you say it wilbe a shoure:* So your *Maestie*, rising to this *Monarchie* in the West parts of the World, doth promise a sweete and fruitfull shoure of many blessings vpon this Church and Common-wealth, a shoure of that influence, as the verie first dewes and drops thereof, haue alreadie layed the stormes and windes throughout Christendome, reducing the verie face of *Europe*, to a more peaceable and amiable Countenance. But to the purpose.

It is verie true that these Ecclesiasticall matters, are things not properly appertaining to my profession, which I was not so inconsiderate, but to obiect to my selfe: but finding that it is many times seene, that a man that standeth off, and somewhat remooued from a plot of ground, doth better suruay it and discouer it, than those which are vpon it, I thought it not impossible, but that I as a looker on, might cast mine eies vpon some things which the Actors themselues, (especially some being interessed, some led and addicted, some declared and ingaged) did not, or would not see; And that knowing in my conscience, whereto God beareth witnesse, that the things which I shall speake, spring out of no vaine of popularitie, ostentation, desire of noueltie, parcialitie to either side, disposition to intermeddle, or any the like Leuen,
I may

Imay conceiue hope, that what I want in depth of judgment, may be counteruailed in simplicitie, and sinceritie of affection. But of all things, this did most animate me, that I found in these opinions of mine, (which I haue long held and embraced, as may appeare by that which I haue many yeres since written of them, according to the proportion neuerthelesse of my weakenesse) a consent and conformitie with that which your Majestie hath published, of your owne most Christian, most wise and moderate sence in these causes: wherein you haue well expressed to the World, that there is infused in your sacred brest from God, that hye principle and position of Government, *That you euer hold the whole more deere, than any part.*

For who seeth not, that many are affected and giue opiniō in these matters, as if they had not so much a desire to purge the euill from the good, as to countenance and protect the euill by the good. Others speake as if their scope were onely to set forth what is good, and not to seeke forth what is possible, which is to wish and not to propound. Others proceed, as if they had rather a minde of remoouing, than of reforming. But howsoeuer either side as men, though excellent men shall run into extremities, yet your Majestie, as a most wise, equall, and christian Moderator, is disposed to find out the golden mediocritie, in the establishment of that which is sound, and in the reparation of that

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which is corrupt and decayed. To your princely judgement then I doe in all humblenesse, submit whatsoeuer I shall propound, offering the same but as a mite into the Treasurie of your wisdom? For as the Astronomers do wel obserue, that when three of the superiour Lightes doe meete in coniunction, it bringeth forth some admirable effects: so there being joyned in your Majestie the light of Nature, the light of Learning, and aboue all the Light of Gods holy spirit, it cannot be but your government must be as a happie constellation ouer the States of your Kingdomes. Neither is there wanting to your Majestie that fourth Light, which though it be but a borrowed Light, yet is of singular efficacie and moment added to the rest, which is the Light of a most wise, and well compounded Counsaile, to whose honourable and graue wisdomes I doe likewise submitte whatsoeuer I shall say; Hoping that I shall not neede to make protestation of my mind and opinion, that vntill your Majestie doth otherwise determine and order, all actuall and full obedience is to be giuen to Ecclesiasticall iurisdiction, as it now stands, and when your Majestie hath determined and ordered, that euery good Subiect ought to rest satisfied, and apply his obedience to your Majesties Lawes, Ordinances, and Royall commaundements. Nor of the dislike I haue of all immodest bitterness, peremptorie presumption, popular handling, and other courses
tending

tending rather to rumour and impression in the vulgar sort, than to likely-hood of effect, ioyned with obseruation of dutie.

But before I enter into the points controuerted, I thinke good to remooue (if it may be) two opinions, which do directly confront and oppone to reformation, the one bringing it to a nullitie, and the other to an impossibilitie. The first is, *That it is against good policie to innoate any thing in Church matters.* The other, *That all reformaton must be after one Platforme.*

For the first of these, it is excellently sayd by the Prophet, *Stare super vias antiquas, & videre quam sit via recta & vera, & ambulare in ea.* So as he doth not say, *Stare super vias antiquas & ambulare in eis.* For it is true, that with all wise and moderate persons, custome and vsage obtaineth that reuerence, as it is sufficient matter to mooue them to make a stand, and to discouer and take a view, but it is no warrant to guide or conduct the; a iust ground I say it is of deliberation, but not of direction. But on the other side, who knoweth not that time is truely compared to a streame, that carieth downe fresh and pure waters into that salt sea of corruption which enuironeth all humane actions? And therefore if man shall not by his industrie, vertue, and policie, as it were with the oare rowe against the streame and inclination of time, all institutions and ordinances be they neuer

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so pure will corrupt and degenerate. But not to handle this matter cōmon-place-like, I would onely aske, why the ciuill State, should be purged and restored by good and wholesome Lawes made euery third or fourth yeare in Parliaments assembled, deuising remedies as fast as time breedeth mischiefs, & contrariwise the Ecclesiasticall State should still continue vpon the dregs of time, and receiue no alteration now for these fīue and fortie yeares and more? If any man shall object, that if the like intermission had beene vsed in Ciuill causes also, the error had not beene great. Surely, the wisdom of the Kingdome hath beene otherwise in experience, for three hundred yeares space at the least. But if it be sayd to me, that there is a difference betweene Ciuill causes and Ecclesiasticall, they may as well tell me, that Churches and Chappels neede no reparations, though castles and houses doe; whereas commonly to speake truth, dilapidations of the inward and spirituall edifications of the Church of God are in all times as great, as the outward and materiall. Sure I am, that the very word and stile of Reformation vsed by our Sauour, *ab initio non fuit ita*, was applyed to Church-matters, and those of the highest nature concerning the Law morall.

Neuerthelesse he were both vnthankfull and vnwise that would denie, but that the Church of England during the time of Queene Elizabeth of famous

famous memorie did flourish. If I should compare it with forraine churches, I would rather the comparison should be in the vertues, then as some make it in the defects; rather I say, as betweene the Vine & the Oliue, which should be most fruitfull, & not as betweene the bryer & the thistle, which should be most vnprofitable. For that reuerence should be vsed to the Church which the good sonnes of *Noah* vsed to their fathers nakednesse: that is, as it were to goe backwards, and to helpe the defects thereof, and yet to dissemble them. And it is to be acknowledged, that scarcely any church since the *Primitiue Church*, yeelded in like manner of yeares and Latitude of Countrey, a greater number of excellent Preachers, Famous Writers, and graue Gouvernours; but for the discipline and Orders of the Church, as many and the chiefest of them are very holy and good, so yet if *Saint Iohn* were to indite an Epistle to the Church of England, as he did to them of *Asia*, it would sure haue the clause *Habeo aduersus te pauca*. And no more for this point, sauing that as an appendixe thereunto, it is not amisse to touch that obiection, which is made to the time and not to the matter, pretending that if Reformation were necessarie, yet it were not now seasonable at your *Majesties* first entrance. Yet *Hippocrates* saith, *Si quid moues a principio moue*. And the wisdom of all examples doth shew, that the wisest Princes, as they haue euer

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been the most sparing in remoouing or alteration of seruants and officers vpon their comming in: so for remoouing of abuses and enormities, and for reforming of Lawes and the policie of their States, they haue chiefly sought to enable and commend their beginnings therewith, knowing that the first impressiō with people continueth long, and when mens mindes are most in expectation and suspence, then are they best wrought and managed. And therefore it seemeth to me, that as the spring of nature, I meane the spring of the yeare, is the best time for purging and medicining the naturall body; so the spring of Kingdoms, is the most proper season for the purging and rectifying of politike bodyes.

There remaineth yet an obiection rather of suspition then of reason, and yet such as I thinke maketh a great impressiō in the mindes of very wise and well affected persons; which is, *That if way be giuen to mutation, though it be in taking away abuses, yet it may so acquaint men with sweetnesse of change, as it will undermine the stabilitie euen of that which is sound and good.* This surely had beene a good and true allegation in the ancient contentions and diuisions betweene the people and the Senate of *Rome*, wherethings were caryed at the appetites of multitudes which can neuer keepe within the compasse of any moderation. But these things being with vs to haue an orderly passage vnder a King who hath a *Royall power*, & approued judge.

judgement, and knoweth as well the measure of things, as the nature of them, is surely a needlesse feare. For they need not doubt, but your *Maiestie* with the aduise of your *Councell*, wil discerne what things are intermingled like the tares amongst the wheat, which haue their rootes so inwrapped and intrangled, as the one cannot be pulled vp without endangering the other, & what are mingled, but as the chaffe & the corne, which needs but a fanne to sift and seuer them. So much therefore for the first point of no reformation to be admitted at all.

For the 2. point, That there should be but one forme of *Discipline* in all churches, & that imposed by a necessitie of a cōmandement & prescript out of the word of Gods it is a matter Volumes haue bin compiled of, and therefore cannot receiue a brief redargution. If for my part do confesse that in reueling the scriptures, I could neuer find any such thing, but that God had left the like libertie to the *Church-gouernments*, as he hath done to the *Ciuile-gouernments*, to be varied according to time & place and accidents, which neuertheles, his high & diuine providence doth order & dispose; for all ciuile gouernmēt's are restrained from God vnto the generall grounds of iustice & maners, but the policies & formes of them are left free. So that *Monarchies* & kingdoms, *Senates* & *Seignories*, popular states and *Comunalties*, are all lawfull, & where they are planted ought to be maintained inuiolate.

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Solikewise in Church-maters, the substance of Doctrin is immutable, and so are the generall Rules of gouernment; but for Rites and Ceremonies and for the perticular *Hierarchies*, policies, and disciplines of churches, they be left at large. And therefore it is good we returne vnto the ancient bonds of vnitie, in the Church of God, which was one *Faith*, one *Baptisme*, and not one *Hierarchie*, one *Discipline*, and that wee obserue the league of *Christians* as it is penned by our Sauour *Christ* which is in substance of doctrine this, *Hee that is not with vs, is against vs.* But in things indifferent and but of circumstance, this, *Hee that is not against vs, is with vs.* In these things so as the generall rules be obserued that *Christs Flocke* be fed; that there bee a succession in *Byshops* and *Ministers*, which are the *Prophets* of the *New Testament*; that there be a due & reuerent vse of the power of the *Keyes*; that those that preach the Gospel, liue of the Gospel; that all things tend to edification; that all things be done in order & with decencie, and the like; the rest is left to the holy wisdom and spirituall discretion of the master-builders and inferiour builders in *Christs Church*, as it is excellently alluded by that Father that noted that *Christs garment* was without seame; and yet the Churches garment was of diuers collours, and thereupon setteth downe for a Rule; *In veste varietas sit scissura non sit.*

In which varietie neuertheless it is a safe and a wise

the Church of England.

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wise course to follow good examples and presidents. But then the rule of imitation and example, is to consider not onely which are the best, but which are the likest, as namely the gouernment of the Church, in the purest times of the first good Emperours that imbraced the *Faith*. For the times of perlecution before temporall *Princes* receiued the *Faith*, as they were excellent times for doctrine and manners, so they be vnproper & vnlike examples of outward gouernment and policie. And so much for this point: now to the perticular points of controuerxies or rather of reformation.

Circumstances in the Gouernment of Byshps.

First therefore for the Gouernment of Byshps, I for my part not preiudging the Presidentes of other reformed Churches, doe hold it warranted by the word of God and by the practise of the ancient Church in the better times, and much more conuenient for Kingdomes then parity of Ministers, and gouernment by Synodes. But then further it is to be considered, that the Church is not now to plant or build, but onely to bee pruned from corruptions and repaired, and restored in some decayes.

For it is worth the noting, that the Scripture
saith,

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sayth, *Translato Sacerdotio, necesse est vt & Legis fiat translatio.* It is not possible in respect of the great and neere sympathie betweene the State Ciuile, and the State Ecclesiasticall, to make so mayne an alteration in the Church, but it would haue a perillous operation vpon the Kingdome; and therefore it is fit, that controuersie be in peace and silence.

But there be two circumstances in the administration of Byshops, wherein I confesse I could neuer be satisfied. The one, *the sole exercise of their authorities*; The other, *the Deputation of their auctoritie.*

For the first the Byshop giueth orders alone, excommunicateth alone, judgeth alone. This seemes to be a thing almost without example in gouernment, and therefore not vnlikely to haue crept in the degenerate and corrupt times. Wee see the greatest Kings and Monarches haue their Councels. There is no temporall Councell in *England* of the higher sort where the authoritie doth rest in one person. The Kings-bench, Cōmon-pleas, and the Exchequer, are benches of a certen number of Iudges. The Chauncellor of *England* hath an Assisstance of 12. Maisters of the Chancerie. The Master of the Wards hath a councell of the Court; So hath the Chancellor of the Duchie. In the Exchequer Chamber, the *Lord Treasurer* is ioyned with the Chancellor and the Barrons; The Maisters of the Requests are euer more than one. The Iustices
of

of Assise are two. The *Lord Presidents* in the Marches and in the *North*, haue counceils of diuers. The *Starre-chamber* is an assembly of the *Kings* priuie *Councell* aspersed with *Lords* Spirituall and Temporall. So as in all Courtes the principall person hath euer either *Colleagues* or *Assessors*.

The like is to bee found in other well gouerned Kingdomes abroad where the iurisdiction is yet more distributed, as in the Courtes of *Parliament of France*, and in other places. No man will denie, but the Acts that passe the *Byshops* iurisdiction, are of as great importance as those that passe the *Ciuile Courts*; for mens soules are more precious then their bodyes or goods, & so are their good names. *Byshops* haue their infirmities, and haue no exception from that generall malediction which is pronounced against all men liuing, *Ve soli, nam si ceciderit, &c.* Nay, we see that the first warrant in spirituall causes is directed to a number *Dei Ecclesie*, which is not so in temporall matters; And wee see that in generall causes of *Church-gouernment*, there are as well Assemblies of all the *Clergie* in *Councils*, as of the *States* in *Parliament*, whence should this sole exercise of iurisdiction come? Surely I doe suppose & I thinke vpon ground, that *ab initio non fuit ita*; and that the *Deanes* and *Chapters* were counsels about the *Seas* and *chaieres* of *Byshops* at the first, and were vnto them a *Presbiterie*, or *Consistorie*, and intermedled not onely in the disposing

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of their reuenues & endowments, but much more in iurisdiction Ecclesiasticall. But it is probable, that the *Deane and Chapter* stooke close to the *Byshops* in matters of profit and the world, and would not loose their hold; but in matters of iurisdiction, (which they accounted but trouble & attendance) they suffered the *Byshops* to encroach and vsurpe, and so the one continueth, & the other is lost. And we see that the *Byshop* of *Rome*, (*fas est & ab hoste doceri*;) and no question in that *Church* the first institutions were excellent) performeth all Ecclesiasticall iurisdiction as in *Consistorie*.

And whereof consisteth this *Consistorie*, but of the parish Priests of *Rome*, which terme theselues *Cardinals*, *a cardinibus mundi*, because the *Byshop* pretendeth to be vniuersall ouer the whole world. And herof againe we see diuers shadowes yet remaining; As that the *Deane and Chapter*, *Pro forma* chooseth the *Byshop*, which is the highest point of iurisdiction. And that the *Byshop* when hee giueth orders, if there be any Ministers casuallie present, calleth them to ioyne with him in imposition of hands, and some other particulars. And therefore it seemes to me a thing reasonable and religious, and according to the first institution, that *Byshops* in the greatest causes, & those which require a spiritual discerning, namely in ordayning, suspending or deprying Ministers in excommunication being restored to the true and proper vse as shall
bee

be afterwards touched, in sentencing the validitie of mariages, and legittimations, in iudging causes criminous as symonie, incest, blasphemie & the like should not proceed sole & vnassisted, which point as I vnderstand, is a Reformation that may be planted *sine strepsu*, without any perturbation at all, and is a matter which will giue strength to the *Byshops*, countenance to the inferiour degrees of Prelates or Ministers, and the better yssue or proceeding in those causes that shall passe.

And as I wish this strength giuen to the *Byshops* by Councell, so it is not vnworthy your *Maiesties* Royall consideration, whether you shall not think fit to giue strength to the general Councell of your *Clergie*, the *Conuocation House*, which was then restrained, when the state of the *Clergie* was thought a suspected part to the Kingdome in regard of their late homage to the *Byshop of Rome*, which state now will giue place to none in their loyaltie and deuotion to your *Maiestie*.

For the second point, which is the Deputation of their Authoritie, I see no perfect and sure ground for that neither, being somewhat different from the examples and rules of gouernment. The *Byshop* exerciseth his iurisdiction by his *Chaucellor* and *Commisarie*, *Officiall* &c. We see in all Lawes in the world, *Offices* of confidence and skill cannot be put ouer nor exercised by deputie, except it be especially cōtained in the original grant,

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and in that case it is dutifull. And for experience, there was neuer any Chauncellor of *England*, made a Deputie. There was neuer any Iudge in any Court, made a Deputie. The *Byshop* is a Iudge, and of a high Nature, whence commeth it that hee should depute, considering that all trust and confidence as was said is personall & inherent, & can not or ought not to be transpoled? Surely in this againe *ab initio non fuit ita*, but it is probable, that *Byshops* when they gaue themselves too much to the glorie of the world, and became *Grandes* in Kingdomes, & great Councillors to Princes, then did they deleague their proper iurisdiction as things of two inferiour a nature for their greatnes; & then after the similitude and imitation of Kings and Countes Palatine, they would haue their Chancellors and Iudges.

But that example of Kings and Potentates giueth no good defence. For the reasons why Kings administer by their Iudges, although themselves are supream Iudges, are two. The one, because the Offices of Kings are for the most part of inheritance, and it is a Rule in all Lawes: *That Offices of inheritance, are rather matters that sound in interest, then in confidence*, forasmuch as they may fall vpon women, vpon Infants, vpon Lunatiques and idiots, persons vncapable to execute iudicature in person, and therefore such Offices by all Lawes might euer be exercised and administered by delegation.

gation. The second reason is, because of the amplitude of their Iurisdiction, which is as great as either their birth-right from their Auncessors, or their sword-right from God, maketh it. And therefore if *Moses* that was Gouvernour ouer no great people, and those collected together in a campe, and not scattered in Prouinces and cities, himselfe likewise of an extraordinarie spirit, was neuertheles not able to suffice and hold out in person to iudge the people, but did by the aduise of *Iethro* approued from God, substitute Elders, & Iudges; how much more other Kings and Princes?

There is a third Reason likewise, not much to the present purpose, and that is: That Kings either in respect of the Comon-wealth, or of the greatness of their owne Patrimonies, are vsually parties in sutes, and then their Iudges stand indifferent between them and the subiect. But in the case of *Byshops*, none of these reasons hold. For first, their Office is electiue and for life, and not patrimoniall or hereditarie; an Office meerly of confidence, science, and qualification. And for the second reason, it is true that their jurisdiction is ample and spacious, and that their time is to bee diuided between the labours aswell in the word & doctrine, as in gouernment and jurisdiction. But yet I do not see, supposing the *Byshops* Courtes to bee vncorruptly, and without any indirect course helde to multiply causes for gaine of fees, but that the

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Byshop might very wel for causes of moment, supply his iudiciall function in his owne person. For we see before our eyes, that one *Chauncellor* of *England* dispatcheth the sures in equitie of the whole Kingdom; which is not by reason of the excellencie of that rare honourable Person which now holdeth that place, but it was euer so, though more and lesse burdenous to the sutor, as the *Chauncellor* was more or lesse able to giue dispatch. And if heed be taken to that which was said before, that the *Byshops* labour in the word must take vp a principall part of his time, so I may say againe, that matters of State haue euer taken vp most of the *Chauncellors* time, hauing bin for the most part persons vpon whom the Kings of this Realme haue most relied for matters of Councell. And therefore there is no doubt, but the *Byshop*, whose circuite is lesse ample, & the causes in nature not so multiplying, with the helpe of references & certificates to and fro persons for the better ripening of causes in their meane proceedings, & such ordinary helpes incident to iurisdiction, may very well suffice his Office. But yet there is an other helpe, for the causes that come before him are these, Tythes, Legacies and administrations, and other testamentary causes, causes Matrimoniall, accusations against Ministers tending to their suspension, deprivation or degrading, Symonie, Incontinencie, Heresie, blasphemie, breach, of Saboth, & other like causes
of

of scandall. The first two of these in mine opinion differ from the rest, that is, Tythes & Testaments, for those be matters of profite and in their nature temporall, though by a fauor and conniueance of the temporall iurisdiction, they haue been allowed & permitted to the *Courts Ecclesiasticall*; the one, to the end the *Clergie* might sue for that that was their sustentation, before their owne Iudges, & the other in a kind of pietie and Religion, which was thought incident to the performance of dead mens wils. And surely for these 2. the *BP.* in mine opiniō, may with lesse danger discharge himselfe vpon his ordinarie Iudges. And I thinke likewise it will fall out that those sutes are in the greaest number. But for the rest, which require a spiritual science & discretion in respect of their nature, or of the scandall, it were reason in my opinion there were no audience giuen, but by the *BP.* himself, he being also assisted as was touched before, but it were necessarie also he were attended by his *Chancellor* or some others his Officers, being learned in the *Ciuile Law*, for his better instruction in points of formalitie, or the courses of the Court, which if it were done, thē were there lesse vse of the *Officials Courts*; whereof there is now so much complainr. And causes of the nature aforesaid being only drawen to the Audience of the *BP.* it would repressle friuolous and powling sutes, and giue a graue & incorrupt proceeding to such causes as shalbe fit for the Courte.

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There is a third point also, not of jurisdiction, but of forme of proceeding, which may discerne Reformation; the rather because it is contrary to the Lawes and Customes of this Land and State, which though they doe not rule those proceedings, yet may they be aduised with for better direction, & that is, the oath *ex Officio*, whereby men are inforced to accuse themselves, and that that is more, are sworne vnto Blanques, and not vnto accusations and charges declared. By the Lawes of *England*, no man is bound to accuse himselfe. In the highest cases of treason, torture is vsed for discouerie, and not for euidence. In capitall matters, no delinquents answere vpon othe is required, no not permitted. In criminall matters not capitall, handled in the *Starre-Chamber*, and in causes of conscience handled in the *Chaucerie*, for the most part grounded vpon trust and secrecie, the oth of the partie is required. But how? Where there is an accusation & an Accusor, which we call bills of complaint, (from which the complainant cannot varie, & out of the cōpasse of the which the defendant may not bee examined) exhibited vnto the the Court, and by Proces notified vnto the defendant. But to examine a man vpon othe out of the insinuation of fame, or out of accusations secret and vndeclared, though it haue some countenance from the *Ciuile Law*, yet it is so opposite *ex diametro* to the sence and course of the *Common-Lawe*,

as

as it may well receiue some limitation.

Concerning the liturgie, the Ceremonies, and Subscription.

FOR the *Liturgie*, great respect and heed would be taken, least by inuaiding against the dumbe Ministrie, due reuerence be not with-drawn from the *Liturgie*. For though the gift of preaching, be farre aboue that of reading, yet the action of the *Liturgie* is as high and holy as that of the *Sermon*. It is said, *Domus mea, domus orationis vocabitur*, the house of prayer, not the house of preaching. And whereas the Apostle saith: *How shall men call upon him on whom they haue not beleueed? and how shall they beleene unlesse they heare? and how shall they heare without a Preacher?* It appeareth that as preaching is the more originall, so prayer is the more finall, as the difference is betweene the seede and the fruite, for the keeping of Gods Law is the fruite of the teaching of the Law, and *Prayer*, or *Inuocation*, or *Diuine seruice*, or *Liturgie* (for these be but varieties of termes) is the mediocrall halloving of the Name of God, and the principall worke of the first Table, and of the great Commandement of the Law of God. It is true that the preaching of the holy word of God, is the sowing of the seed, it is the lifting vp of the brassen serpent,

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the Ministrie of Faith and the ordinarie meanes of saluation, but yet it is good to take example, how that the best Actions of the worship of God may be extolled excessiueely and superstitiously. As the extolling of the Sacrament bred the superstition of the Masse; the extolling of the Liturgie & prayers, bred the superstition of the monasticall orders & oraisons; And so no doubt preaching likewise may be magnified & extolled superstitiously, as if al the whole body of Gods worship should be turned into an eare. So as none (as I suppose) of sound judgement, will derogate frō the Liturgie, if the forme thereof be in all parts agreeable to the word of God, the example of the *Primitiue Church*, & that holy decencie which *S. Paul* commendeth. And therfore first, that there be a set forme of prayer, & that it be not left, either to an extemporall forme, or to an arbitrarie forme. Secondly, that it consist as wel of lawdes, hymnes, & thanksgiuings, as of petitions, prayers and supplications. Thirdly, that the forme thereof be quickened with some shortnes, and diuersities of prayers & hymnes and with some interchanges of the voyce of the people, aswel as of the voyce of the *Minister*. Fourthly, that it admit some distinctions of times and cōmemorations of Gods principall benefits, as well generall as particular. Fifthly, that prayers likewise be appropriated to seuerall necessities & occasions of the *Church*. Sixtly, that there be a forme likewise of words

words & Liturgie in the administration of the *Sacraments*, and in the denouncing of the censures of the *Church*, and other holy actions & solemnities. These things I think wil not be much cōtrouerted.

But for the particular exceptions to the Liturgie in forme as it now stands, I thinke diuerse of them allowing they were just, yet seeme they not to be waighthy, otherwise then that nothing ought to be accounted light in matters of Religion & pietie, as the Heathen himselfe could say, *Eriam vultu sape laeditur pietas*. That the word *Priest* should not bee continued especially with offence, the word *Minister* being already made familiar. This may be sayd that it is a good Rule in translation, neuer to confound that in one word in the translation, which is precisely distinguished in 2. words in the original, for doubt of æquiucation and translating. And therefore seeing the word *Πρεσβύτερος* and *ἱερός* be alwayes distinguished in the originall, and the one vsed for a sacrificer, the other for a Minister, the word *Priest* being made cōmon to both, whatsoeuer the deriuatiō be, yet in vse it confoundeth the *Minister* with the *Sacrificer*. And for an example, of this kinde, I did euer allow the discretion and tendernes of the *Rhemish* translation in this Poynt, that finding in the originall the VVord *ἀγάπη* and neuer *ἔργος*, doe euer translate *Charitie*, and neuer *Loue*, because of the indifferencie and æquiucation of the word with impure Loue.

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Touching the Absolution, it is not vnworthie consideration whether it may not be thought vnproper and vnecessary, for there are but two sorts of Absolution, both supposing an obligation precedent: the one vppon an Excommunication, which is Religious and primitiue; the other vppon Confession and Pennance which is superstitious, or at least positiue, and both particular, neither generall. Therefore since the one is taken away, and the other hath his proper case, what doth a generall absolution wherein there is neither Pennance nor excommunication precedent? For the *Church* neuer looseth, but where the *Church* hath bound. And surely, I may thinke, this at the first was allowed in a kinde of spirituall discretion, because the *Church* thought the people could not be suddenly weaned from their conceit of assoyling, to which they had been so long accustomed.

For *Confirmation*, to my vnderstanding the state of the Question is, whether it bee not a matter mistaken and altered by time, and whether that be not now made a subsequent to *Baptisme*, which was indeed an inducement to the *Communion*. For whereas in the *Primitiue Church*, children were examined of their Faith before they were admitted to the *Communion*, time may seeme to haue turned it to referre as if it had been to receiue a confirmation of their *Baptisme*.

For

For Priuate Baptisme, by Women or Lay-
persons, the best *Diuines* doe vtterly condemne it,
and I heare it not generally defended, and I haue
often maruelled that where the Booke in the Pre-
face to publique Baptisme, doth acknowledge that
Baptisme in the practise of the *Primitiue Church*,
was ~~omni~~iuersarie and but at set and certaine
times, which sheweth that the *Primitiue Church*
did not attribute so much to the Ceremonie, as
they would breake an outward and generall or-
der for it, the Booke should afterwards allow of
Priuate Baptisme, as if the Ceremonie were of
that necessitie as the very Institution, which com-
mitted Baptisme onely to the Ministers, should
bee broken in regard of the supposed necessitie.
And therefore this poynt of all others, I thinke was
but a *concessum propter duritiam cordis*.

For the forme of celebrating *Matrimonie*; the
the Ring seemeth to many euen of vulgar sence
and vnderstanding, a Ceremonie not graue, speci-
ally to be made, (as the words make it) the essenti-
all part of the action, besides some other of the
words are noted in spech to be not so decent & fit.

For *Musicke in Churches*, That there should bee
singing of Psalmes and spirituall songs, is not de-
nied, so the Question is *De modo*; wherein if a man
will looke attentiuely into the order and obser-
uance of it, it is easie to discerne, betweene the
wisdom of the Institution, and the excesse of the

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late times. For first, there are no Songs or Verses sung by the Quire, which are not supposed, by continuall vse, to be so familiar with the people as they haue them without booke, whereby the sound hurteth not the vnderstanding, and those which cannot read vpon the booke, are yet partakers of the sence & may follow it with their mind. So againe, after the reading of the Word of God, it was thought fit there should be some pawse, for holy meditation before they proceeded to the rest of the seruice; which pawse was thought fit to be filled rather with some graue sound, then with a still silence, which was the reason of the playing vpon the Organs after the Scriptures read. All which was decent and tending to edification. But then the curiositie of diuision and reports, and other figures of Musicke, haue no affinity with the reasonable seruice of God, but were added in the more pompous times.

For the *Cap* and *Surplice*, since they be things in their nature indifferent, & yet by some held superstitious, & that the question is between science & conscience, it seemeth to fall within the cōpasse of the *Apostles* rule, which is, that the stronger do descend & yeeld to the weaker. Onely, the difference is, that it wil be materially said, that the rule holds between priuate man, & priuate man, but not between the cōscience of a priuate man, & the order of a *Church*. But yet since the question at this time is of a tolleration, not by conniueance which may encourage

incourage disobedience, but by Law which may giue a liberty, it is good againe to be aduised, whether it fall not within the equity of the former rule. The rather because the silencing of Ministers by this occasion, is in this scarcitie of good preachers, a punishment that lights vpon the people, as swell as vpon the partie. And for the *Subscription*, it seemeth to be in the nature of a confession, & therefore more proper to binde in the vnitie of *Faith*, & to be vrged rather for Articles of doctrine, then for Rites & ceremonies & points of outward gouernment. For howsoeuer politick considerations and reasons of State may require vniformitie, yet christian & diuine grounds looke chiefly vpon vnitie.

Touching a Preaching Ministrie.

TO speake of a learned *Ministrie*, it is true, that the worthines of the *Pastors* & *Ministers* is of all other points of religion the most summarie; I do not say the greatest, but the most effectual towards all the rest. But herein to my vnderstanding, while men go on in Zeale to hasten this worke; they are not aware of as great or greater inconuenience then that which they seeke to remooue. For, while they inueigh against a dumbe *Ministrie*, they make too easie and too promiscuous an allowance of such as they account Preachers; hauing not respect inough to their learnings in other Artes, which are hand-maydes to Diuinitie, nor respect inough to the gift it selfe which many times is none at all, For God forbid that
euery

the Church of England.

- every man that can take vnto himselfe boldnesse to speake an houre together in a *Church* vpon a Text,
- should bee admitted for a Preacher though hee meane neuer so well. I know there is a great latitude in gifts, and a great varietie in Auditories and
- Congregations, but yet so, as there is *aliquid infimum*, below which you ought not to descend. For you must rather leaue the *Arke* to shake, as it shall please God, then put vnworthy hands to hold it vp, and when we are in Gods Temple, wee are warned rather to put our hands vpon our mouth, then to offer the Sacrifice of fooles. And surely, it may be iustly thought, that amongst many causes of *Atheisme* which are miserably met in our Age, as Schismes and controuersies, prophane scoffing in holy matters and others, it is not the least that diuers do aduenture to handle the word of God, which are vnfit & vnworthy. And herein I would haue no man mistake mee, as if I did extoll curious and affected preaching, which is as much on the other side to be disliked, and breeds *Atheisme* and scandall as well as the other (for who would not be offended at one that comes into the pulpit, as if he came vpon the Stage, to play parts or prizes?) neither on the other side, as if I would discourage any who hath any tollerable gift.

But vpon this point, I ground three considerations, whether it were not requisite to renew that good exercise which was practised in this *Church*
some

some yeares, and afterwarde put downe, by order indeed from the Church in regard of some abuse thereof, ineonuenient for those times, and yet against the aduise and opinion, of one of the greatest and grauest Prelates of this Land; and was commonly called *Prophecyng*; which was this: That the Ministers within a precinct, did meete vppon a Weeke-day, in some principall Towne, where there was some auncient graue Minister, that was *President*, and an Auditorie admitted of Gentlemen, or other persons of leisure; then euery Minister successiuelly, beginning with the yongest, did handle one and the same peece of Scripture, spending severally some quarter of an houre or better, and in the whole, some two houres; and so the Exercise being begunne and concluded with prayer, and the *Presidents* giuing a Text for the next meeting; the Assembly was dissolved. And this was as I take it, a fort-nights Exercise, which in my opinion was the best way to frame and traine up *Preachers* to handle the Word of God as it ought to be handled, that hath been practised. For wee see Orators haue their Declamations, Lawyers haue their mootes, Logicians their Sophisms, and euery practise of science hath an exercise of erudition and imitation, before men come to the life, only *Preaching* which is the worthiest, and wherein it is most danger to doe amisse, wanteth an introduction, and is ven-

certaine considerations touchinge

freed & rescued upon at the first but vnder the
exemption of the propriety & would misce-
the two additions the one that after the
exemption it is in some sort publique the
more immediately a private misdeed of the
ministers where they might begethly do more
the one the other & especially the older sort
the younger of any tongue that had passed in
the exemption in matter or manner unbound
and commonly & in a word might mutually
the sure advice instruction remembrance or
encouragement to exhortation might minister for
publique reprobation now to be so
debarred. The other addition that I mean
that the same exemption were used in the
pursuit for young persons before they be
summed to proceed as well as in the re-
comitree for ministers for they are in the
colleges an exemption called a common place re-
mains in no degree so profitable being
the space of one man at one time. And
if it be found that it may be occasion to re-
mend spaces for contravention it is easily
remedied by some just prohibition that
matters of contravention touching any may
to the violation or disturbance of the peace
of the church be not handled or entered into
without prohibition in regard thereto
a grave person president or moderator
cannot be supposed the sound consider

tion is myselfe it new not convenient. They should be
 to move apart probation and examination of
 ministers namely that they sh^d doe not ordaine alone
 but by advice and they that the ancient gely orders of
 the church might be revived by the w^{ch} the sh^d
 ordaine ministers but at former sett tymes
 in the yeare w^{ch} were called quatuor tempora
 w^{ch} are now called Ember weekes if some thing
 fit to accompany so giv^e an aⁿ w^{ch} general
 fasting and prayer and sermons and all such
 exercises And the names likewise of the sh^d that
 were ordained were published some dayes before
 their ordination to the end expositions might be
 taken up w^{ch} might raise more the people reverence
 it that up the rate of the church of England be
 that w^{ch} a reputation is taken of all the
 christian world as otherwise the union of such
 as now to small and distant and againe
 a reputation to be taken of the persons w^{ch}
 are worthy to be pastors And up upon the
 said attempt it fell out that there be many
 more w^{ch} are good pastors than of necessity
 were so much to be said to one of the w^{ch} remedy
 by the way of pluralities might be allowed
 specially if y^e can by simulation make
 the benefices more compatible or they
 be allowed passages to have a more

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more generall charge to supply and serue by
turne Parishes vnfurnished. For that some Churches
should bee provided of Pastors able to teach,
and other wholly destitute, seemeth to mee to
bee against the Communion of Saintes, and Chri-
stians, and against the practise of the *Primitive*
Church.

Touching the abuse of

Excommunication.

Excommunication is the greatest judgement vpon
the earth, being that which is ratified in
Heauen, and being a precursorie or prela-
torie judgement of *Christ* in the end of the world,
and therefore for this to be vsed vnreuerently, and
to bee made an ordinarie processe to lackie vp
and downe for Fees, how can it bee without de-
rogation to Gods honour, and making the power
of the Keyes contemptible? I know very well the
defence thereof, which hath no great force, That
it yssues forth not for the thing it selfe, but for
the conuincie. I doe not denie but this judge-
ment is as I saide before, of the nature of Gods
judgment, of the which it is a modell: For as the
judgement of God taketh hold vpon the least sin of
the impenitent, so *excommunication* may in case issue
vpon the smallest offence, & in case not yssue vpon
the

the Church of England.

the greatest, but is this cōtumacy such a contumacie as *Excommunication* is now vsed for? for the contumacie must be such, as the partie, as far as the eie and wisdom of the Church can discern, standeth in state of reprobation and damnation, as one that for that time seemeth giuen ouer to small impenitencie. Vpon this obseruation I ground two considerations. The one, that this censure bee restored to the true dignitie and vse therof, which is, that it proceed not but in causes of great waight, and that it be decreed not by any Deputie or substitute of the *Byshop*, but by the *Byshop* in person, and not by him alone, but by the *Byshop* assisted.

The other Consideration is, that in lieu thereof, there bee giuen to the Ecclesiasticall Courtes, some ordinary processe, with such force and coercion as appertaineth. That so the dignitie of so high a sentence being retained, and the necessitie of meane processe supplied, the Church may bee indeed restored to the ancient vigor and splendor. To this purpose ioyned with some other holy and good purposes, was there a Bill drawne in Parliament in the three and twentie yeare of the reigne of the Queene deceased, which was the grauest Parliament that I haue knowen, and the Bill recommended by the grauest Counsellor of Estate in Parliament, though afterwards it was stayed by the Queenes speciall commandement, the nature of those times considered.

certayne considerations touching
touchinge the non residents and
pluralities.

For non residents except it be made of necessity
absolve it, it smote an abuse drawne out of robe
longness and sloth, for yet men should be of
the flock that they doe not feede wth the alme
it wth they doe not serve is a thinge that can
hardly be made a just defence. And to overrule
the opinion of a pastor in matter of word & doctrine
by deposition is a thinge not warranted as hath
ben thought before. The question upon this point
doe chiefly arise upon the cases of exception
and excommunication w^{ch} also though reasonable
are sufficient & wth nat, for the sake of repara-
tion let me speake that w^{ch} yo^r maj^{ty} I don
and w^{ch} doe tendre towards other persons and
grave & p^{er}sones w^{ch} are by statute provided for
I should thinke that attendance w^{ch} excommunication
doe give to yo^r maj^{ty} w^{ch} is in the persons
families of their lands more a usefull reason
w^{ch} they should have no benefice for
w^{ch} they should be qualified to have two
for as it standeth wth excommunication pollitic that
such attendance be in no wise neglected
because the good w^{ch} excommunication doth to the service
of god may serve a counterbalance that w^{ch}
may followe of their labors in any country
where so large a congregation so that it were
reasonable that their maintenance should growe

generally proceed from whence their labors be employed
 viz they be their maintenance in the several dignities
 and preferments not mixed with any great sum of stocks
 by way and by the gift of some few attendants in
 ordinary wages ought to be as for the most part
 they be of the best gift and parts may be further
 encouraged & rewarded. And as for extraordinary
 attendants they may very well retain by grant
 and remuneration of their plants and duties at
 home and abroad to serve without doubtment
 or non resistance in their pastoral charges.

Next for the rate of intending students in the
 universities it will more easily receive an answer
 for students do not serve and tend to the practice
 of the study And therefore by that way
 is more principal and final to be left upon
 for the attending of those who is subservient
 and subservient servants to be against pro-
 portion of reason. Next for do I do but
 that they proceed a right road not far from the
 couple study with their practice, And do
 not first study altogether and then practice
 altogether, And therefore they may very well
 study at their convenience. Thirdly for the
 rate of extraordinary attendants of
 the university As of some pastor be sent
 to a general conference or house to a con-
 sideration and likewise

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wise for the ease of necessitie, as in the particular of infirmitie of body and the like, no man will contradict, but their may bee some substitution for such a time. But the generall ease of necessitie, is the ease of *Pluralities*, the want of Pastors and insufficiencie of Livings considered. *Posita*, that a man doth faithfully and incessantly divide his labours between two Cures, which kinde of necessitie come now to speake of, in the handling of *Pluralities*.

For *Pluralities*, in case the number of able Ministers were sufficient, and the value of the Benefices were sufficient, then *Pluralities* were in no sort tollerable. But wee must take heed we desire not contraries; For to desire that every parish should bee furnished with a sufficient Preacher, and to desire that *Pluralities* bee forthwith taken away, is to desire things contrary, considering *de facto*, there are not sufficient Preachers for every Parish; wherto adde likewise, that there is not sufficient living and maintenance in many parishes to maintaine a Preacher, and it makes the impossibilitie yet much the greater. The remedies *in rerum natura* are but three, *Union*, *Permutation*, and *Supply*. *Union*, of such Benefices as haue the Living too small, & the parish not too great, and are adiacent. *Permutation*, to make Benefices more compatible men be over-ruled to some losse in changing a better for a neerer. *Supply*, by stipendie

Stipendary provided to be received wth some ^{liberal} ~~liberal~~
Stipend to supply as the may see place as and
unfurnished of sufficient pastored As Quene Elizabeth
amongst other for Christian acts did direct straine
of them in Lancaster: & provide wth persons & let
the reason but reading ministers if the same should be
rewarded

Touchinge the provision for
sufficient maintenance in y^e church
Touchinge y^e church maintenance it is good to be noted
what is y^e true doctrine, & what is y^e true possession it is a
constitution of y^e doctrine lands possessions & manors
lands cannot be granted & the same not feed of y^e flock
y^e same like of y^e flock, that the same not serve at y^e
altar should like at y^e altar, & the same response for
small things should receive temporal, of w^{ch} it is
always an appendix & y^e proportion of y^e maintenance
cannot be not measure nor necessity, but ^{several} ~~several~~
liberall: For then & all y^e place & office in y^e
same may be adorned & they be maintained according
to theire ordall degrees is a constitution y^e maner
& perpetuall: But as for y^e benefice & parsonage place
Singularities of y^e endowments w^{ch} are it should
consist of tithes or lands or persons or might
maye make a question of y^e same necessity agayne
y^e same of the same de facto is sure & y^e same is
want in y^e church patrimony is confessed, for y^e
principall place namely y^e Bishopps livinge are

in some particular not sufficient & therefore inferred to
be supplied by the warrant of some other things of
themselves sufficient & end of no good report. But
as for the benefit & pasture of the place it is to manifestly
many of them were weak & envious on the other
side & there was at times, when the party was rather
burdened with sufficiency than not, lack & it is also
apparent. But it was long silence for as I felt
was in order, I want resolution to go against
it it seems to be wished & improvisation want
returned to the party as the most & natural
indowment, however, as a thing likewise report but
ment judgment will not miss party, also & it is
an impossibility to proceed either to give resump-
tion or redemption as is plain on the other side
for men are staid in them by the grace of assurance
of the kingdom not by act of parliament & the sale
of them amounting must above ten subsidies to the
treasury must needs of necessity pass to give
grants they are in need of grants they are interested
by possession. But of these things we are manifestly
tired to infer & give some conclusion first
by my own opinion, & since I must confess let
me speak it with reverence, & all parliament
since the 27th & 31st of king H. 8. not gave away
improvisation, from the party sent to me to stand in
bond for obedience, & obliged to God in conscience

to doo somwhat for y^e thynge to redunt to y^e patrimony
to one of to a competent for sure to y^e gabe & debare
Christe wife of a great y^e of y^e doory it weare
reason to y^e made y^e a competent for y^e nature
to y^e y^e impropriation y^e onto be only y^e garded y^e
raritye neither possibility nor reason, not poss
bility for y^e reason to y^e ed, not reason, because
if it be conteyned y^e if any oth^r or y^e sub be garded
it y^e onto be a garded or a double garded in some
y^e y^e payte to y^e alder, y^e is a tynge mistaken
for it must be remembred y^e ab y^e tynge gabye
to y^e thynge for y^e tynge gabye taken y^e awayd again
from y^e thynge & gabye to y^e to y^e kinge ab tynge
must gibe to y^e tynge tynge, or y^e tynge tynge, or
y^e tynge tynge beinge charnared it cannot y^e in
y^e tynge out of y^e tynge of y^e tynge tynge
men are bound to mayntayne gods minstreys doo
it in example y^e dymde godly & well bespoysed
to y^e put in y^e tynge, y^e tynge tynge to y^e tynge
minstreys libinge to y^e tynge in land it be but a tynge
get before god is a tynge tynge y^e tynge
y^e onto not be more tynge tynge tynge tynge
narrow of like tynge tynge tynge tynge
both tynge tynge of y^e tynge tynge of y^e tynge
tynge tynge of y^e tynge tynge tynge tynge
tynge tynge tynge tynge tynge tynge tynge
man tynge tynge tynge tynge tynge tynge
or tynge tynge tynge tynge tynge tynge
tynge tynge tynge tynge tynge tynge

to enter in further contention, or priort but reforme y^e
same to a better tyme & give grace & in all humblenes
& sincerity of hart to the best of my understanding
given y^e most treibute of my carde & rogitacion in
this holy busines soe righte tendinge to goddys glory
y^e meate hono^r & y^e peace & wellfard of y^e state
in souerayn ab^s & am^yttly y^e swadd^e y^e pap^estetym
selles shoulde not neede of my y^e feynity of penall
lawes if y^e sword of y^e spirit weare better edged
by two nettowinge y^e authority & suppressinge y^e
y^e my^e & c. rounde to cutt outt y^e knowinge my humill
submission of all t^h & gave saue to y^e meate most
righte wisdom & agayne most humbly craving y^eon
for my error comitted in this writtinge wth y^e same
wth assent of y^e iudgment wth suffored me to comitt
y^e same woulde not suffer me to disord^e y^eon &
end wth my deboute & fervent prayer to god y^e
ab^s & gave made y^e meate y^e Cornerstone in
y^eorning to y^e two kingdome soe y^eon maye be also
ab^s a Cornerstone in unity & knitt together to y^est
easurture in the regn^e of god to wth y^e y^eon
y^e fard & now enwinge diction & comitt y^e meate
lawed y^eon & all y^e doinge.

Finis.

4

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